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Concordia Historical Institute Quarterly

Official Organ of the Concordia Historical Institute

801 De Mun Ave., St. Louis, Mo.

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CONTENTS

PAGE

- | | |
|---|----|
| 1. J. C. W. Lindemann | 67 |
| 2. Twenty Years in Colorado | 92 |
| 3. Resolutions Adopted at Triennial Meeting,
Fort Wayne, Ind., June 21, 1941 | 94 |
| 4. By-Laws on Chapters | 95 |

Vol. XIV

October, 1941

No. 3

Subscription, 50 cts. per copy, \$2.00 a year, payable strictly in advance
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1827

J. C. W. Lindemann

1879

First Director of the Evangelical Lutheran Teachers' Seminary
at Addison, Illinois

By A. C. STELLHORN

Preliminaries

Shortly after the death of Director Lindemann, January 15, 1879, his son Friedrich, then pastor at Pittsburgh, Pennsylvania, and since 1893 a professor at the Addison Teachers' Seminary, published a biography of his father based upon the latter's personal notes.¹⁾ It is this biography which is here retold, with a number of additions from other sources.

The comparatively brief official career of J. C. W. Lindemann, extending over a period of but a little more than fourteen years, 1864—1879, is characterized by accomplishments that entitle him to a place among the truly great in the early history of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. His whole life-story, however, is extremely colorful and absorbing.

1) *Aus dem Leben des nunmehr seligen, wohlverdienten Direktors J. C. W. Lindemann.* (Nach eigenhändigen Aufzeichnungen mitgeteilt.) *Ev.-Luth. Schulblatt*, Vol. 14, 1879, No. 2 ff.

Almost one half of it was spent in spiritual darkness, after which the gracious hand of the Lord rescued him as a brand out of the fire, made of him a sturdy Lutheran, and engaged him as a servant of His Church.

There is an added reason why the records of this man should be published in an historical magazine. He loved history and made valuable contributions to the records of our Church. When Dr. C. F. W. Walther wrote the biography of his own brother-in-law, the Rev. J. F. Buenger,²⁾ he twice resorted to a record compiled by Lindemann. "On his activities as a local teacher" (in St. Louis), he writes, p. 57: "the sainted Director Lindemann has left us a record which we shall take the liberty to include here." Again he writes, p. 85: "As far as the family affairs of our Buenger are concerned, the writer is in the happy position to let the deceased speak for himself. For in the year 1876 the sainted Director Lindemann obtained some personal data from him, just after he had finished his splendid biography of our unforgettable Wyneken." In the Foreword to the history of St. Paul's Church in Fort Wayne, Indiana,³⁾ the author states: "In writing the following history of St. Paul's Congregation, in which I have served only since the year 1875, I have partly retold verbal reports of charter members still living, and partly drawn upon *The Life of the Honorable F. C. D. Wyneken*, sketched by the sainted Director J. C. W. Lindemann, the *Biography of Dr. W. Sihler*, and the minutes of the congregation."

But Lindemann did more than record facts about living personalities. As editor of the *Ev.-Luth. Schulblatt* and writer of many articles he displayed a much wider interest in history. The last official act of his life was to search for the exact date upon which Dr. Martin Luther's Small Catechism was issued; and shortly before his death he had put all his letters and important papers in good order, made the final entries in the voluminous family genealogy, and finished his own life-story.

Ancestry

Johann Christoph Wilhelm Lindemann hailed from a family which has been traced back to Dr. Martin Luther's grandfather, Johann Lindemann of Eisenach, and even beyond, to the eleventh

2) Walther, C. F. W., *Kurzer Lebenslauf des weiland ehrwuerdigen Pastor Johann Friedrich Buenger*. St. Louis, Mo. F. Dette, 1882.

3) Sauer, H. G., *Geschichte der deutschen evang.-luth. St. Pauls-Gemeinde zu Fort Wayne, Indiana, vom Jahre 1837 bis 1887*.

century. This Johann Lindemann had three sons and one daughter. Dietrich, the oldest, was at his death the mayor of Dresden; Johann became a tailor at Gotha, a city repeatedly the scene of the Reformation activities of Martin Luther; the third son, possibly Paul,⁴⁾ became the first pastor at the court of Duke Henry of Dresden. The only daughter, Margaretha, married Hans Luther, the humble miner of near-by Moehra, and became the mother of the famous Reformer.

When the boy Martin Luther was sent to the Latin school at Eisenach, in the hope that relatives would board and house him, his parents, no doubt, depended on Grandfather and Grandmother Lindemann or on Uncle Dietrich or on one of the other uncles.

This old Lindemann family produced a number of pastors and teachers in the course of centuries. Paul Lindemann was probably the first one who became a pastor. Then there were Martin Luther and his cousin Cyriakus Lindemann, a school-teacher, who studied under Luther and Melancthon at Wittenberg, and whose biography our Director Lindemann prepared with painstaking care and published in the *Schulblatt* in 1877.⁵⁾ Cyriakus was the son of Johann, the tailor at Gotha. When he entered the University of Wittenberg, Luther was 51 years old and Cyriakus 18. Of this Cyriakus our Lindemann was a descendant.



Director
J. C. W. Lindemann

Childhood

J. C. W. Lindemann was born January 6, 1827, in the university city of Goettingen, Hanover, Germany, where his father served as head clerk of the royal chancery. Regarding his childhood days he relates that, sad to say, there was no fear of God to be found in his parental home. It was not till he was ten years old that a stepmother taught him to pray. But his father, who had a good education and during many years of wandering and later as a lieutenant under Napoleon I had observed the world with open eyes, saw to it early that his Wilhelm (the call-name of Lindemann) learned something worth while. With himself good at

4) The Record at our disposal does not definitely state that Paul was a brother of Dietrich, Johann, and Margaretha, but dates which are given would indicate this.

5) Lindemann, J. C. W., *M. Cyriakus Lindemann. Lebensbild eines Schulmannes aus der Reformationszeit.* *Ev.-Luth. Schulblatt*, Vol. 12, 1877, No. 3 ff.

drawing, he made the little four-year-old use his pencil. Before the boy was six, he had to help the father copy articles.

At the age of six his formal schooling began. On the first day the teacher told him to leave his primer at home and to bring his Catechism instead. In a short time he entered the Hoyer private school, which had a good reputation and a large, steady patronage. But religious instruction here was in a sad state. In the lower classes it was imparted by means of so-called tables of virtues and in the upper classes by means of the Hanoverian State Catechism. Outside of that, the instruction consisted of a variety of subjects: Reading, Penmanship, German Language, Geography, Natural History, Physics, Secular and Church History, Arithmetic, Singing, and Latin. Although the school maintained good order outwardly, there was all the more secret sinning. Bad novels were read even during the instruction, and they had such an evil effect on the hearts of the pupils that, for instance, at one time a number of boys, among them our Wilhelm, decided to leave for the Jura Mountains and become robbers. What spiritual impressions a child carries with him into life out of such a school can easily be imagined.

If we add to this the fact that also in the home there was no one who thought of the Bible and the Word of God before the stepmother came, we must say that the childhood of the sainted Lindemann was an extremely deplorable one. And the years which followed immediately were no better.

Youth

On April 25, 1841, Lindemann was confirmed by General Superintendent Rev. Hildebrand. But he said later: "My soul was dead. I have no spiritual memories of that day at all; hence there were probably no particularly deep impressions made upon my heart, either. Yet the picture of the superintendent with his earnest mien is still vividly in my mind."

Even before his confirmation the parents had often considered what was to become of the boy. To attend the *Gymnasium* (classical high school) and to pursue higher education — that the father considered too expensive and therefore impossible. To study painting, to which the boy was much inclined, would also take considerable money. Finally, after much discussion, they thought of Uncle Scheldt in Kirchrode, who was a cabinetmaker, and it was decided to send Wilhelm to this uncle as an apprentice, a decision which surprised every one. Now followed four hard years of learning

the trade, years of anxiety and worry. But this, too, had to work out for his good.

Almost during his entire apprenticeship he harbored the thought of becoming a painter, for he soon realized that he had missed his calling as a cabinetmaker. In his leisure time he diligently practiced drawing and read everything in the *Brockhaus Lexicon* that pertained to painting; yes, he even copied much of what he read and filled several voluminous note-books with biographies of painters and the technique of painting. Repeatedly he implored his esteemed father for permission to devote himself to the art of painting; but he regularly received either no reply or a negative answer. This inclination of his youth remained with the deceased until his death, and he always enjoyed drawing and executed his work with great neatness and accuracy. His accomplishments are evident from various pictures and wall-mottoes which he presented to his good friends or made for his own home. While learning to be a cabinetmaker, he also read diligently in other fields and increased his general knowledge, being ever a man who could not be idle, but whose ambitious spirit constantly drove him to work. He worked, as he often said, as a recreation.

A Young Tradesman

After he had served his apprenticeship, he returned to Goettingen in 1845 and worked there at his trade until the end of March, 1846. Then, "with good clothes, a tolerably filled pocket-book, and a full traveling-bag," he set out on a journey. His goal was Dresden, a city which his father knew from the time of his military service. In Altenburg, while looking over the city, he came upon the railroad station, where a train was ready to leave for Leipzig. He changed his plan of going to Dresden via Meissen and bought a ticket for Leipzig instead. That was a step which had an influence upon his whole further life. Leipzig — of that city he later often thought with a sigh and with thanks to God!

He arrived in Leipzig the same evening, found lodging in a boarding-house for cabinetmakers, and obtained work the very next morning. But soon his soul was so seriously endangered that it appeared as though God could never use him in His kingdom.

Just at that time the notorious Robert Blum, treasurer of the theater in Leipzig, had gathered a German Catholic congregation. The young, ardent cabinetmaker, working for Master Stuck, had at that time no comprehension of religious truth; as long as he could

remember, the Word of God had never made any vivid impression upon his heart. So he followed the crowd and was led by the sentiments of the masses. With Blum and his adherents he thought he had found the truth, and since he was seeking the truth, he grew quite happy and enthusiastic. Not only did he attend the services but also the congregational meetings of Blum's rabble and read, and subscribed for, all their literature. But more, in order to understand the newly discovered truth more thoroughly, in order to oppose the "old superstition" (the Lutheran doctrine) more effectively, *he bought a Bible—his first!—and became a diligent reader of the Bible!*

As was his custom in all other undertakings, he now began his search with great eagerness. Every day several hours were devoted to the reading of the Bible, and he was careful to look up all the parallel passages that were indicated. He became so interested that he even neglected his work. With constantly increasing eagerness he searched for the truth (in his own way); yes, he prayed earnestly to God that He might enlighten him and let him know the truth more and more completely. That he was being deceived by Blum and his preacher Rauch, that the German-Catholic doctrine was in direct opposition to Scripture, never occurred to him. When no one was around, he would kneel and ask God for more wisdom. Often he would leave his work-bench to run up into his bedroom to pray. In the drawer of the work-bench lay his Bible, and whenever he had an opportunity, he would read a few passages.

So thoroughly was he convinced of the correctness of the German Catholic doctrine at the time that he resolved to become a German-Catholic missionary to the heathen and formally joined the Catholics on the first day of Pentecost (1846).

But God had plans of using him elsewhere and as a great blessing to His true Church and therefore soon proceeded to open the eyes of the deceived but truth-seeking young man. On the second day of Pentecost, Lindemann notified his parents and Superintendent Hildebrand of his decision. The answer of his former pastor had the desired effect—his eyes were opened. He recognized his error and now came to a true knowledge of his Savior. Filled with a new love and eagerness, he gradually reached the decision to become a Lutheran missionary and to make known to the heathen what he, with thanks and praise to God, had come to know and believe. His German-Catholic literature and books were promptly burned.

Preparing to Be a Servant of the Church

At first Lindemann hoped he could attend the missionary institution at Dresden and took steps to enroll there. But this plan failed, and God indicated to him clearly where He intended to use him to His glory. For when the faithful young man met Dr. K. Gaul in the home of a Mr. Doerfling, book-dealer in Leipzig, to discuss his enrolment at Dresden, he was advised by Dr. Gaul to apply to Pastor Loehe for preparation as a missionary to the Germans in North America. "This had no attraction for me," Lindemann wrote later. "I wanted to go to Africa, to the heathen. It would be more romantic!"

When it was clear that he could not be enrolled in Dresden, he decided to leave Leipzig, hurried back home on foot, and by diligent study prepared himself as well as possible for entrance to one of the Berlin mission-houses (training institutions). At home he privately studied German and English and practiced exegesis by means of the Richter *Family Bible*, from which he made extensive excerpts. Similar excerpts were made from Westermeyer's *Church History*, and committed firmly to memory. Likewise he attended the lectures on Church History by Prof. Giesler, and above all he was now a diligent attendant at church. Meanwhile his hopes of being received in Berlin seemed to materialize. Superintendent Hildebrand had promised to assist him, and Pastor Sander in Geismar wanted to send a letter of recommendation at once.

So he started from home once more, poor in earthly goods — he had only one dollar in his pocket, given him by Superintendent Hildebrand — but full of hope and ambition, and walked to Berlin, meeting with bitter experiences, hunger, and thirst on the way. Finally he stood at the coveted goal, — in front of the missionary institution of Inspector Bloch, — knocked at the door, and was received in all friendliness by the Inspector and his wife; but when he introduced himself, Bloch, it turned out, did not know anything about him — no letter of recommendation had been received. Lindemann was totally beside himself. He burst out in tears!

The plan failed. This door, too, God had closed to him, in order to open another and better one for him. Lindemann was never a man to be defeated by unfortunate circumstances or moved to useless complaint and worry; and idling was never his passion. So he promptly returned to his trade and at Bernau, five miles northeast of Berlin, again engaged in making chairs. This humble step, taken with a heart that trusted God, was turned into a blessing

for him by the Lord. How so? About this we shall let the esteemed man tell his own story:

"Even on the first day I inquired of the foreman about church conditions in the town. The inhabitants constituted a United congregation (Lutheran and Reformed). Only a few 'peculiar people' kept themselves aloof from the services, gathered in the homes, and at times were visited by a pastor from Berlin." On the third or fourth day of his stay in Bernau he met one of these "pietists," as they were called, and he relates further: "At once we came to speak about matters of the kingdom of God. I learned now to what denomination he belonged. He was one of the few separated Lutherans in the town. About their opposition to the Union (the Prussian United Church of Reformed and Lutherans) I had not heard a thing before. The matter was wholly new to me and interested me in the extreme. When I related why I had really come to Berlin, he asked very earnestly whether I thought I could attend a United missionary school with a good conscience? That question flustered me considerably."

This man Lindemann then visited frequently. Soon he also comprehended what it was all about and learned to know the value and difference of the Lutheran doctrine. Towards Christmas he communed with this small separated congregation and declared thereby his formal change to the separated Lutheran Church. Now he realized gratefully why God had led him to Bernau. In the large city of Berlin, influenced by the people of the United Church, he would not have found the Lutherans so easily. Now that he had found the Church in which he was later to work to the praise of God and the benefit of many souls, God led him back home, and there occurred a decision which was important for him and for us.

Preparing as a Lutheran Teacher

That he become a missionary among the heathen, he saw clearly, was not the will of God. Yet he desired to serve the Lord in His kingdom, and so he decided to travel to Hanover to enter the teachers' seminary, if there were a possibility at all. Wholly unexpectedly he came to his relatives in Kirchrode on January 27, 1847. They spared no words in teasing and upbraiding him. At once he notified his parents and Superintendent Hildebrand of his whereabouts, health, and intentions. In about eight days he received a reply from his fatherly friend and adviser. Superintendent Hildebrand, fully in sympathy with the intended step, advised Lindemann to visit Inspectors Kuester and Roebbelen, which he did.

The former at first had some misgivings but was soon convinced, and even offered him free board and every support if he should be presented for entrance into the seminary.

However, before Lindemann entered the seminary, he prepared himself diligently at Teacher Moeller's in Misburg. By the middle of April his instruction in the following subjects began: Piano, Singing, Handwriting, Geography, Bible-study, Arithmetic, Composition, and Catechetics. Moeller based the instruction on note-books which had been used at the seminary and had in part been dictated there. When Moeller taught school, his student of course had to be present. Soon the latter also had to practice teaching. It was to his advantage that Moeller at the time intended to get married; for, whenever he went to see his bride, who lived in Hanover, his pupil had to teach school, and soon acquired some facility at the task. And when the master saw that Lindemann got along well with the school, he turned it over to him more frequently. Lindemann did his other work with interest and success; only he made no real progress in piano-playing. The natural talent was lacking.

Teacher and pupil became more and more attached to each other. In the knowledge of the Lutheran doctrine the student was firmest of all. That his master differed from him in this respect is evident from the fact that Moeller, for example, did not believe in a personal devil and had the most peculiar ideas about justification. We need not be surprised, therefore, that there were frequent disputations outside of school-hours; for the sainted Lindemann was ever a man who would not hide his convictions. He always spoke of the time in Misburg as "delightful," although he often suffered great need as to the necessities of life. He stayed till October 9, about six months, and in the evening of this day appeared at the seminary in Hanover.

It grew dark as he entered the dormitory of the preparatory classes. In his pockets he did not have a penny, but in his heart he had courage and a happy trust in the Lord. In the dormitory he met 44 fellow-students, most of whom did not make a favorable impression upon him. The next Monday, Inspector Kuester gave the newcomers an examination and based it particularly on the Small Catechism of Dr. Martin Luther, which Lindemann knew poorly, yes, which he had never learned thoroughly, and which he never expected to be considered here. Some of the students, who knew of Kuester's ways, were well prepared, while Lindemann

missed many an answer. In those hours he came to the conclusion that he would memorize the Catechism thoroughly at the earliest opportunity. That he kept his vow is evident from his later catechetical works and his life-long preference for this precious booklet.

The next day the instruction began, and this is probably the most suitable place to acquaint the reader with the teachers of the sainted seminary-director. They were:

1. The inspector and director of the seminary, F. Kuester, who taught pedagogy and catechetics and supervised the catechetical exercises, or the teaching of religion by students. He was a very serious-minded, dignified, but also a very humble and lovable man. It seems that his pupil later took him as a model when he himself became the director of a seminary. Lindemann noted: "Never will I forget him; I am grateful to him unto death."

2. Second Inspector O. Roebbelen explained the Hanoverian State Catechism in a truly Evangelical Lutheran fashion, and through him Lindemann first learned to know to some extent the doctrine of the divine Word and its worth. The note-books which he used in these periods are still in the possession of the family of the deceased.

3. Associate Becker, a candidate of theology, was just beginning his work as an instructor and despite his good nature often exposed his immaturity. With him Lindemann had Bible-study and Geography of Palestine.

4. First Seminary Elder Thies was a superficial teacher, who failed first to lay a basis in empty heads. He taught German Grammar, Composition, and Arithmetic.

5. Second Seminary Elder Kuchel, a live, energetic, and strict teacher, whose lectures were well prepared, clear, and captivating, an enemy of all idleness and sloppiness, seems to have been Lindemann's favorite. He taught Reading, Mathematical and Physical Geography.

Among the students there were many wholly unfit persons, either horribly ignorant or narrow-minded in the highest degree. Many were also wrong at heart and lax in their morals. But there were also serious, Christian-minded men, who kept the true aim in mind and strove to achieve it. It is probably not necessary to state that Lindemann associated with the latter.

He was well able to follow the instruction. It was a blessed experience for him to study the Word of God to his heart's content. During the instruction it was necessary to take copious notes of

the lecture in order to impress the instruction upon the mind later. Lindemann was a fast writer, and his note-books, which were the most complete of all, were diligently consulted by his fellow-students and earned the approbation of his teachers. Those still in existence are a model of neatness and orderliness. Be it permitted to interpose here the following occurrence: Once the "Ephorus" of the seminary, Dr. Rupstein, Abbot of the Loccum Cloister and highest Evangelical clergyman in Hanover, visited the preparatory department. After he had listened for about half an hour to the instructor, he asked to have Lindemann's note-books in Catechism and took them along. When he had not returned them within a few days, one of Lindemann's friends offered to get them. As the abbot handed them to him, he spoke very highly of them. How was it that he had taken particular notice of Lindemann?

His teachers were very well satisfied with him, and he never heard a word of reproof from them; in fact, they gave manifold evidence of their confidence in him. For example, Inspector Kuester once called him to his room and said that the orphanage at Hamburg needed an assistant teacher, who was to begin work after Easter; if he were inclined to go, he could look upon the position as certain for him. Lindemann at once accepted and with great joy made his good fortune known to his parents and his friends and Teacher Moeller of Misburg. However, the year 1848 was again to alter his course. Inspector Kuester had also explained to the people in Hamburg that Lindemann was opposed to the Union and took a strictly Lutheran attitude. In the beginning of the new year, 1848, the answer from Hamburg had arrived "that under those circumstances they could not consider Lindemann, since his exclusive Lutheran attitude would be contrary to the spirit of the institution." So all hopes had once more been in vain, and the faithful young man experienced for the first time what outward unpleasantries would result from a confession of Luther's doctrine. But the Lord preserved in him the confidence in God's goodness, and he did not despair. Also the Inspector consoled his beloved pupil in a fatherly manner. Soon, even before the end of the school-year, he was to secure a permanent position.

Going to America

In March of the same year Lindemann had just declared his willingness to accept a private tutorship in Seedeich, when the Inspector announced to the preparatory department that he had been

asked to send a teacher to Baltimore in North America. Of those in the seminary department, no one wanted to go. If any one in the other department wished to go, he was asked to let the Inspector know as soon as possible. Lindemann could not dismiss this offer from his mind. Dr. Graul had once urged him to go to America; now the request came to him again under the most favorable circumstances. After serious consideration and earnest prayer, he finally went to Kuester and offered to go to Baltimore, provided he thought him a suitable person and could find a substitute for Seedeich. The Inspector declared that he considered him the right person for the position and, having found a man for Seedeich, gave Lindemann the following information about Baltimore:

In Baltimore the well-known and venerable F. C. D. Wyneken was pastor of St. Paul's Ev. Luth. Church. With him stayed a Candidate A. Hoyer, who did mission-work among the unchurched Germans in the Baltimore area. Since the present teacher intended to leave within a short time, to accept a pastorate, the pastor and the congregation applied, through Candidate Hoyer, to a certain Willich, who was a private teacher in the home of Hoyer's uncle, the Rev. von Luepke at Burgwedel near Hanover. This Willich, not inclined to go to Baltimore, had turned the request over to Inspector Kuester. The letter which Hoyer had sent to Willich and which is still in existence, explained conditions in Baltimore, and also contained these words:

"The church council of St. Paul's Ev. Luth. Church, in whose name I write, calls you." Toward the end of the letter these words occur: "The Lord, who rules over wind and sea, lead you, or any one else who might accept this call for the sake of Christ, to us in His kindness." From the latter statement it is evident that the congregation would be satisfied if any one other than Willich would accept the call. Indeed, Hoyer had also written Inspector Kuester and asked him to induce another teacher to come in case Willich would not accept; and he had remarked in passing that "the congregation would prefer a humble preparatory student to a learned and conceited seminarian."

Thus God had called Lindemann to America in a wonderful manner, and the latter thanked and praised the Lord for providing him with this life calling, which was according to his wishes. He was happy as a child about the long trip. Only one thing troubled him now: Where was the money for this trip to come from? For it had to be advanced to him in Germany, even if the congre-

gation in Baltimore would later pay it. But the Lord also helped him over this difficulty in a wonderful way.

After having passed his examination toward the end of March, and having received a very favorable report, Lindemann in a few days started out for Burgwedel to discuss the trip to America with Pastor von Luepke and Mr. Willich, to obtain the necessary means of travel, and to receive their messages to relatives in America. Not only did he get the friendliest reception, but he was also given thirty dollars (Thaler) for the trip out of the mission-treasury of the pastor. The money, of course, did not cover all expenses, but it was a substantial beginning. The young man's heart and lips overflowed with thanks to the faithful Lord. By the time of his departure he was to receive all the money he needed.

When he talked to friends in Bremen and Leesum about the necessity of obtaining further funds for the trip, they recalled that a brother of Pastor Wyneken had in mind to send some money to Baltimore. This money Lindemann could use for the trip and later settle with the congregation. He greeted this solution with joy, and the following Sunday, equipped with the necessary recommendations, he set out for Arberger to see Pastor Carl Wyneken. His request was honored. He received twenty dollars in gold. The last obstacle was overcome, and there was nothing more to hinder his departure. Of his parents and relatives he had already taken leave about the middle of April, and so he set sail on May 4, taking the *Pallas* out of Bremen, and after a very pleasant voyage he landed in Baltimore July 6, 1848.

Teaching in Baltimore

Having arrived, he looked at once for the home of Pastor Wyneken, found his family and Missionary Hoyer at home, though not Pastor Wyneken,⁶⁾ and was given a very friendly reception. On the following day Hoyer tried out the new teacher in the confirmation class and found his work very satisfactory; but when he led him to the organ-bench, Lindemann's playing proved to be so poor that the congregation could not think of engaging him as its organist.

When Pastor Wyneken returned after eight days and saw the new teacher, he told him frankly and promptly that he was not satisfied with him. He had demanded a seminarian. About Hoyer's

6) He had attended for the first time, and with his congregation had joined, the Missouri Synod, meeting at St. Louis June 21 to July 1, and it took two weeks in those days to make the trip between St. Louis and Baltimore. (Lindemann, J. C. W., "Life of Wyneken," *Kalender*, 1877, p. 28.)

statement that also a preparatory student would be welcome he had known nothing, and he declared that Hoyer had no order or authority to leave it to Inspector Kuester to send any one at his discretion. Lindemann, terribly shocked and dejected, declared that he was innocent, but ready to leave at once. Of this, however, Pastor Wyneken did not want to hear and offered to settle the whole matter with the congregation, which was done.

Thus Teacher Lindemann assumed office on July 31, 1848, and taught a school of 60 children. With what feelings and in what spirit he did this may be seen from entries which he made in his pocket note-book on the first and second days of school.

On the first day he wrote: "These children I am to instruct? My Lord, choose Thou another! Thou knowest what I have always wanted; Thou knowest my education. O Lord, Lord, how shall this end! Oh, give me bread—and not gold—in Thy work! What I have always believed is also here proved: I am not cut out for consolidation, but for propagation. O Lord, was the thought of heathen missions an idle dream? Can one deceive himself in the time of first love?—O my Lord, what about me since that time! Where is the fruit of Thy love toward me? Oh, remove not Thou my candlestick and snuff not out my glimmering wick. Thou hast loved me from eternity—O Lord, abide with me!" Where is there a trace of a teacher's conceit or overconfidence? Happy the teacher who begins his work in such a spirit!

On the second day he wrote: "What joy in school and what fear outside! O God, be Thou not angry with me forever; I shall be glad to go. But why have these children found such a place in my heart in this short time? Oh, may I embrace them with Thy love and exercise discipline in an evangelical spirit! O Lord, what is to become of this!—Behold the great need and my weakness! Lord, if Thou wilt not help me, I must despair. Cause me to be faithful in little things in Thy school. . . ."

At another time he wrote: "O God Holy Spirit, sanctify Thou me and save me from my fear! Rule Thou in our school and sanctify all of us! Take Thou charge of these boys and girls that none of them may fall!"

With this attitude and spirit, filled with an ardent love for his Savior and his children and yet ever conscious of his sin and weakness, filled with enthusiasm and joy over his calling and yet full of fear of himself, he conducted his office in Baltimore to the full satisfaction of his pastor and congregation.

The Teacher Becomes a Pastor

We pause to look over the formal education of this man. He had attended elementary schools up to the time of his confirmation. About six months of private instruction and guidance were given him by Teacher Moeller of Misburg. In the preparatory school of the Hanover seminary he studied from October 9, 1847, till the end of March, 1848 — about six months. This was all the formal schooling he had when he arrived in Baltimore — twelve months of training beyond the elementary level. But it must be remembered that Lindemann was an ardent private student; that he had studied art extensively, searched the Scriptures diligently, studied the Lutheran doctrine thoroughly, and privately prepared himself for entrance into one of the mission-schools in Berlin. Neither must it be overlooked that he possessed habits of study and attitudes toward exactness of work that were uncommon. Yet even this does not account for the astonishing efficiency and profound scholarship he later displayed; it is obvious that the Lord applied a large measure of His own higher schooling to him.

Lindemann probably continued teaching school until Easter, 1852. It was then that he entered the Evangelical Lutheran seminary for pastors and teachers in Fort Wayne, Indiana (established 1846), to prepare himself for the ministry. Friends had suggested it. Superintendent Hildebrand as well as Pastor F. C. D. Wyneken had encouraged it. His studies at Fort Wayne began early in May. Among his teachers were Prof. A. Craemer and Dr. W. Sihler. Not alone his teachers but also other devoted church-members of Fort Wayne for years afterwards recalled the earnest, diligent, and determined man who pursued his studies under the pressing problems of keeping his family and the heavy burdens of a head of the house.⁷⁾ His Fort Wayne benefactors he always remembered with deep gratitude. He remained a true friend of his classmates, many of whom outlived him. At his death those who were present to mourn his loss said with much feeling: "There was a friend such as one rarely finds."

The spirit that animated him at the time as well as his ability to write is evidenced by the following poem which he wrote on August 2, 1852, a few months after he had entered the institution:

7) In Baltimore, Lindemann had married a widow with several children, and on January 12, 1851, twins were born to this union. One of the twins died, and the other was the later Prof. F. Lindemann.

ERINNERUNG ⁸⁾

O, dass ich selig, selig werde! seufze
 Ich immer, seufz' es herzlich Tag und Nacht.
 Das ist es, was mich oft so hoch erfreut,
 Oft auch wieder so erschrecken macht. —
 Ich werd's durch Dich, durch Dich, Du mein Erloeser;
 Drum liege ich vor Dir auf meinen Knien;
 Ich weiss gewiss, Du wirst mich nicht verstossen,
 Du wirst auch mich in Deinen Himmel ziehn.
 Trotz meiner Schwaeche, meinen vielen Suenden
 Verwirfst Du mich, o Mann am Kreuze, nicht;
 Ich bin ganz dunkel, bin voll Nacht und Suenden,
 Du nimmst mich doch, wenn mir mein Auge bricht.

Oft, wenn ich bete, zittert mein Gebein,
 Und meine Glieder werden matt und kalt;
 Dann schallt ein Ton, ein Ton vom Kreuz herueber,
 Der mich so warm, so troestend warm durchwallt.
 Wie wird mir sein, wenn ich Dich einstens sehe,
 Mein Herr und Gott, dort in der Engel Schar!
 Dann bin ich nicht mehr dunkel, nicht mehr suendig;
 In Deinem Licht bin ich auch sonnenklar.
 Sieh auf mich, Herr, den Dein Gesetz erschreckt!
 O sieh mich hier im Staube vor Dir flehn!
 Dann bin ich, ach, so selig, so erfreut,
 Willst Du mich nur mit *einem* Blick ansehen. — Joh. 3, 16.

Lindemann's stay in Fort Wayne was not long — about a year and two months. In July, 1853, he received a call to Zion Ev. Luth. Church of Cleveland, Ohio, as assistant to the then President of Synod, Rev. H. C. Schwan. There he arrived on August 12, and was ordained a pastor on August 28.⁹⁾ This is probably not the place to discuss his blessed pastorate of eleven years. What his senior pastor and friend Schwan has to say about him during this period can readily be seen from the excellent funeral sermon he preached for him. Suffice it to say that the congregation in Cleveland continued to hold this righteous man in blessed remembrance, as was also shown by the special memorial service held in his honor on January 22, 1879.

God intended to commit a larger sphere of activity to this

8) Published in the *Lutheraner*, Vol. 35, 1879, p. 49, with this footnote: "Obiges kleine Gedicht hat der selige Lindemann kurz nach seiner Ankunft in Fort Wayne 1852 an einen Freund gesandt, und ist uns dasselbe zur Veroeffentlichung im *Lutheraner* zugeschickt worden."

9) In Cleveland it became Lindemann's chief duty to foster a congregation on the west side (then known as Ohio City), which later called him as its pastor. This was Trinity, where he served until called to Addison, Illinois, in 1864.

highly gifted and faithful servant. Until now he had shown his faithfulness in little things; henceforth he was to apply that same faithfulness in the larger things of the whole Synod; yes, one may even say, of the entire true Church. We shall now take a brief view of Lindemann the Director.

Director of the Teachers' Seminary

Teacher-training among the founding fathers of our Synod was first urged in 1843 by a layman, a Mr. Ahner, member of Trinity Church, St. Louis, Missouri, and thenceforth became one of the objectives of the Perry County college.¹⁰⁾ It was taken up



Teachers' Seminary, Addison, Illinois

with more effect by the Fort Wayne Seminary, established in 1846. By 1854 a few pastors and teachers in Milwaukee¹¹⁾ opened a teachers' seminary of their own to meet the crying need for men at the time. This institution was taken over by the Synod in 1857 and combined with the Seminary in Fort Wayne, with Pastor Ph. Fleischmann as director. At first a teacher-training department, it was later separated from the Seminary and conducted as a teachers' seminary. In 1861 Pastor C. A. T. Selle was called as a second professor of this institution.

10) *Lutheraner*, Vol. 1, No. 24.

11) Pastors F. Lochner, Ph. Fleischmann, and L. Dulitz and Teachers Chr. Diez and Eckert, of Trinity and St. John's School, respectively.

In the beginning of 1864 Prof. Ph. Fleischmann had resigned because of a growing weakness of his eyes. Meanwhile Synod had received an offer of a tract of land from the congregation at Addison, Illinois, upon which to build a new seminary. Synod had



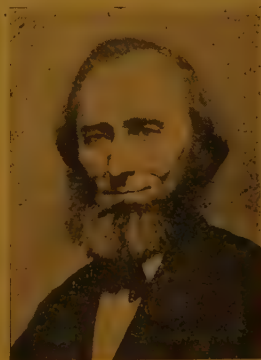
Director
Ph. Fleischmann

accepted the offer, and decided to erect the first unit of a group of buildings designed by Pastor Martin Stephan, Jr., a trained architect, who had also designed the first Concordia Seminary in St. Louis as a student in 1850. His fee for the Addison plans was fifty dollars. This Stephan, son of the Saxon leader in 1838—39, made the architectural drawings for many of our churches which are still standing.

During the first half of 1864, Synod's Election Committee had chosen Pastor J. C. W. Lindemann of Trinity Church, Cleveland, as the new director of its Teachers' Seminary. Although it was hard for the latter to part with his beloved congregation, he accepted the call of Synod and arrived at Addison on August 29, 1864.

During that summer Professor Selle and the Fort Wayne Teachers' Seminary had moved to Addison. But since the new building was not nearly completed, it was necessary to get along in an old tavern, which offered but cramped quarters. The September term opened with 43 students. Until the middle of December they made the best of it in the inconvenient tavern. However, since it was impossible to keep warm in the cold weather that had set in, the students were quartered with farmers in the neighborhood.

Finally, on December 28, the new building was dedicated, and work could now begin in earnest. With a firm hand the new Director grasped the reins, and it soon became evident that, although he had no particular training, indeed hardly any preparation, for his important position, he was cut out for the office of instructor and director. God had reared him for the position, as it were, from childhood. His keen intelligence permitted him to see clearly the task before him, and his firm will was not very easily deflected from the objective. His rule was strict, but tempered by love.



Prof. C. A. T. Selle

With indefatigable faithfulness he searched and worked, gathered and studied, in order to perform his office well. What he had accumulated by diligent study, begged of God in earnest prayer, and experienced in personal tribulation, he offered to his students in vivacious, clear, and thoroughgoing instruction. He was endowed in a very special measure with the gift of teaching, "so that he was able to impart clearly and convincingly to others what he himself understood." His aim was not alone the instruction of future teachers in this institution but also their training; and hence he did not only insist strictly on good order and manners, but also punished sins severely and watched carefully that no foreign spirit might gain entrance to the institution.

How he was concerned about the physical well-being of his students is evident from the fact that he often nursed the sick himself and always visited them regularly. Thus he attended personally a younger, desperately sick student as his own child for two weeks in his own study, shortly before his own death; and on the day when he himself died, he had visited the sick in the near-by hospital, finding it necessary to rest three times during the short walk. His seminary and his students had found a warm spot in his heart.

Literary Activity

As much as he was concerned about the welfare of the institution, he did not restrict his activity to it, but also served the Synod and the whole Christian Church in other respects. He had a great heart for the general spiritual well-being of those of the Lutheran household of faith. Thus, although overburdened with work, he often wrote a word of admonition or encouragement for the *Lutheraner*. From his facile pen flowed *Erzaehlungen aus dem amerikanischen Volksleben* von J. C. Wilhelm (Stories about the Life of the American People, by J. C. Wilhelm) and his calendars *Die rechte Zeit* (The Correct Time). He wrote frequently for the *Abendschule*,¹²⁾ and among his contributions not only a number of poems but also Christian stories are found, such as "Bonifacius" and "Wohl dem, der Freude an seinen Kindern erlebt" (Happy the Man to whom His Children Are a Joy); above all, however, his last work, which gives evidence of great diligence, able research, and whole-hearted devotion: "Olympia. Lebensbild einer auser-

12) Published by Louis Lange Publishing Company, St. Louis, Mo., until the beginning of 1941.

wählten Frau aus dem Zeitalter der Reformation. Zum Preis der Gnade unsers Gottes den Leserinnen der *Abendschule* vorgelegt" (Olympia. Biography of a Favored Woman during the Period of the Reformation. Submitted to the Woman Readers of the *Abendschule* in Praise of the Grace of Our God).

As formally appointed "Kalendermann" (Editor of the Almanac) of Synod he furnished a real Christian almanac for German Lutherans in America for seven years, each number a family treasure.¹³⁾

Out of love for all pious fathers, mothers, and teachers, he compiled, in 1866, Luther's principles of child-training and described the practice pursued by the great Reformer in his own home, from the works of Luther. The booklet bears the title: *Dr. Martin Luther als Erzieher der Jugend* (Dr. Martin Luther as a Trainer of the Youth). The book was reprinted several times, by Concordia Publishing House, St. Louis, Mo. It is a book that cannot be recommended too highly. Even as a pastor, Lindemann had published several volumes of a *Rechenbuch fuer deutsche Volksschulen in America* (Arithmetic for German Elementary Schools in America). Now that in a sense he stood at the head of our schools, he wrote his *Deutsche Grammatik* (German Grammar), *Theorie des Rechnens* (Theory of Numbers), and his later *Schul-Praxis* (Pedagogy or, verbally, School Practice). In the first years as director he also wrote a *Fibel* (German Primer).

When Synod had resolved to appoint a text-book committee, which, among other things, also compiled a series of German readers, the main part of the work fell upon the Director. It did not only become his duty to gather the major part of the material and to assort it, but he also wrote many selections himself.

In spite of it all Lindemann found time to make extensive private studies, which strained mind and body. His adventurous spirit "sauntered into various realms of human knowledge." He also preached. Twice, when neighboring congregations were without a pastor, he served during the vacancy; quite often he also preached for his pastor at Addison or for his friend W. (Wunder

13) The *Amerikanischer Kalender fuer deutsche Lutheraner* was instituted by Synod itself in 1869 and first published for the year 1870, with Dr. Ed. Preuss of the St. Louis Concordia Seminary as editor. Prior to this time the Synod had recommended the *Kalender* by S. K. Brobst. Dr. Preuss resigned from the St. Louis faculty Dec. 1, 1871, and joined the Roman Catholic Church on Jan. 25, 1872. (*Lutheraner* 28, 73 and 74.) It was early in 1872 that Dir. J. C. W. Lindemann was made editor of the *Kalender*. (*Lutheraner* 28, 135, issue of June 1, 1872.)

or Wagner) in Chicago. When he did not preach himself, he was a diligent attendant at church and an attentive listener. In his diary one found the theme, parts, and general content of the Sunday's sermon noted.

Editor of the "School Journal"

The need of a special school journal had long made itself felt among the teachers of the Synod. When Lindemann assumed his directorship, he was besieged from many quarters to undertake the editorship of such a journal, but definitely declined. Finally, when the Teachers' Conference of the Western District, which had initiated a journal, implored him once more, he was persuaded, and the first issue of the *Evangelisch-Lutherisches Schulblatt* (Evangelical Lutheran School Journal) appeared in September, 1865.

Necessarily, and as every sensible person might expect, Lindemann at first had a hard time of it. How difficult this task was for him, few had an idea. However, it did not frighten him. He went to work with his habitual energy, and the first volumes of this periodical prove that he was equal to the task. When assuming the editorship, he was conscious of the fact that our Lutheran Church also had a commission from God concerning the school system, that also in the direction of the civic and church-life she was to work as a leaven. "We Lutherans," he wrote at the time, "should have the best schools in the country."

In what spirit he began his editorship, can be shown by a few lines from the Foreword to the first volume: "Since God has so decreed, — and I can assert before all the world and the devils: I did not seek the task, but it was urged upon me, — I shall vigorously take hold of the work in the name of the Lord. To Him, you know, it is a minor matter to push me aside if He decides to use me no longer. As soon as a more skilful person is found, I shall be happy to retreat and place myself quietly in a hidden corner, where I belong, and shall rejoice to see the work grow and prosper; for all my thinking, planning, and striving is devoted to it."

The principles according to which he intended to edit the journal were set forth in the same Foreword in these words: "In so far as God gives me His grace and it is possible for a weak man, every line of the contents shall be in accord with the prayer of Christendom which it has learned from the Lord Himself: 'Hallowed be Thy name. Thy kingdom come.' I know and believe that all human wisdom is a mirage and that the infallible Word

of my God alone can be my light and guiding star." That he remained true to this spirit and these principles until the pen dropped from his active hand needs no proof among the readers of this periodical. His whole life, all his deeds and activities, show that this was his controlling spirit and these principles no empty phrases.

His acquaintance with the field of education and his clear and correct understanding of the requirements of true education, are obvious in such articles as: "Luther as Reformer of the German Educational System," Vol. 1. Furthermore his biographies, such as: "Ernst the Pious, Duke of Sachse-Gotha, as Promoter of the Elementary School and Elementary-School Teachers"; "August Hermann Francke"; "Johann Ignaz von Felbiger," Vol. 3. Also: "The History of the School in America," Vol. 4. "The School Training," an article which had the purpose of setting forth the most important principles of training and their correct application, Vol. 5. The fifth volume also brought a biography of Johann Heinrich Pestalozzi, in which the writer showed this man's true significance in the field of pedagogy, a man whom many practically deified. Lindemann applied to him the divine standard of the Gospel and arrived at this conclusion: "Since he did not know Jesus, the only Savior, he remained but a reed in the wind and a pedagogical dreamer and speculator, despite all natural love, good-heartedness, and ambition. . . . In the chief thing in all education, in leading the pupil to the Well-spring of Life, whose name is Jesus, Pestalozzi accomplished nothing. . . . His whole tendency conforms to the godless, indifferent, and materialistic tendency of our own time," Vol. 5, p. 136.

In Volume 6 he describes "The Educational Activity of Women in Christendom," and proves from history that, since the beginning of the New Testament Church to the present time, there have always been girls, women, or widows who, in one way or another, have performed the office of the ministry. He had been induced to write this article by the wide-spread opinion in his day that it was an entirely new and detrimental practice to engage woman teachers to teach the youth the Word of God. "The Salzburgers in Georgia," Vol. 8, affords an insight into the educational system of those Lutherans and shows how the Lutheran Church among them, too, proved itself a mother of the school. The same volume also contains "Muehlenberg and Schlatter," which shows the varying influences of these two men upon the German school system of Pennsylvania. Among his last works were: "Jean Jacques Rous-

seau"; "German Schools in Philadelphia"; and "German School Journals in North America."

His profound knowledge of history and his ability as a research worker are shown, among other things, in his article "Boniface and Luther," Vol. 9, p. 329 ff. Here he thoroughly refuted the wrong impressions about Boniface and proved that Boniface was not the first to preach the Gospel of Jesus Christ in Germany and that this much-adored man inflicted the greatest of damage upon the Church of Germany: that he subjected her to the papal yoke and betrayed and sold her out to the Antichrist. That Lindemann was well read is also evident from his profound historical articles on "Magister Cyriakus Lindemann. Biography of a School Man of the Period of the Reformation"; "The Bible in the United States of North America"; and, finally, "A Contribution toward the History of the Crypto-Calvinists and the Formula of Concord," written at the time of the jubilee, in which he shows how those faithless men had as their chief design the deception of the youth by way of inculcating the false doctrine of the Reformed upon the children by various catechisms.

Our sainted Director was thoroughly convinced that the Holy Scriptures of the Old and the New Testament were the eternal and unmistakable truth. One word of his God, one letter of Scripture, was worth more to him than all earthly goods. He had the profoundest regard for the Word of God. Hence the boldness of his confession, being ever ready to give answer to any one and also glad to be regarded a fool by the world. Enemies of the Word of God like the *Mississippi School Messenger* and the *Deutscher Lehrertag* had to feel his blunt, unsparing, caustic criticism.

As a determined anti-Copernican, he wrote: "Copernicus and the Lutheran Theologians," and opposed the view that all Lutheran theologians had adopted the modern world-view. (Vol. 8, p. 65.) Again, he wrote on the question "Does the Bible Accommodate Itself to the Errors of the People's Ignorance when Speaking of Natural Things?" (Vol. 8, p. 161.) With great earnestness and decision he condemns such a view as false, blasphemous, and highly dangerous.

Love and joy over the Word of God moved him also to write his chronological works. He followed the guiding principle: The Bible agrees perfectly with the history of the world, with astronomy and chronology, if one only searches and compares properly and is not misled by prejudice and adverse opinions. Thus he wrote the

articles: "Contribution toward the Biblical Chronology" (Vol. 7, p. 40); "The Historical Canon" (Vol. 7, p. 6); "In What Year and on What Day Did Our Lord Jesus Christ Die and Arise from the Dead?" (Vol. 7, p. 78); "The Last Passover of Our Lord and Savior Jesus Christ" (Vol. 10, p. 97); "The Journeys of Our Lord Jesus Christ"; and "Herod and Jesus," a historico-chronological study of Matthew 2 and Luke 1 and 2 (Vol. 10). Great was his joy every time he had discovered another proof that the Word of God was *the* truth and that his Bible also won out in the battle against the findings of modern science. One had to see how his eyes beamed with childlike joy when, after days and weeks of calculation and investigation, he would jump up from his chair and say to his son: "Boy, it is correct! The Word of my Jesus remains true!"

Death

In the midst of such blessed activity the diligent laborer had to stop his work suddenly on January 15, 1879. Contrary to all expectations the Lord of the vineyard bade him quit and called him into rest.

It almost appears as though the deceased had been filled with thoughts of death during the final days of his life. When Pastor Francke¹⁴⁾ had passed away (early in January), Lindemann wrote to his son: "I hope that my Lord and God will not forget me, either." While nursing the young student in his study during the Christmas vacation, he had put his letters and papers in order and finished the family genealogy down to his own life-story. It is evident from the final entries that they were written in great haste. Formerly he had retired regularly after conducting the evening devotion in the seminary; during the last days he had worked at his desk several times until midnight, and when urged to go to bed, he had given replies such as this: "Never mind, I must hurry; my time is precious." At this time he was also seen absorbed in deep thought and to be introspective. His students he admonished very seriously in the days before his death, saying: "Repent. See that you have a good conscience and are saved."

Nevertheless, hardly any one would have surmised that he would be taken from us so soon. It is true, even during the afternoon before he died, he had complained about not feeling well;

14) Adolph Gustav Gottlieb Francke, pastor at Addison and president of the Teachers' Seminary since its removal to Addison. He died Jan. 3, 1879. Two hours before Lindemann died, he worked on a biography of Francke. (*Lutheraner* 35, 33.)

also on the day of his death, about 8:30 in the morning, he had a severe rheumatic heart attack, as repeatedly in recent years, so that he was obliged to recline, and he had remarked to his family that the attack this time was different from former spells; but the medicine which was given him had the desired effect, and he could get up again. Thereupon he wrote two important letters and asked one of the students to bring him a number of letters from the seminary library, in which he looked for the exact day and month of the issuance of Luther's Small Catechism.

When, toward noon, the doctor came to see Lindemann's ailing daughter, he engaged in a pleasant conversation with him; yes, at the dinner-table he had shown a good appetite and was unusually happy and humorous. After the doctor had left, Lindemann seated himself at the sick-bed of his daughter. She soon noticed that he had turned his face and was moaning. Asked by her whether another of his spells was coming on, he replied, "Ah, yes, child!" quickly jerked off his necktie, and walked back and forth in the room, afflicted with excruciating pains and praying loudly. Meanwhile a student and Prof. K. Brauer had been called, who brought him to bed and applied remedies that had formerly brought relief; but this time no medicine and no rubbing of the chest and arms with woolen cloths had any effect. With an unusually loud and solemnly raised voice he prayed in his death-struggle: "Lord Jesus, into Thy hands I commit my spirit!" — "Thou alone art in truth my Savior, and in Thee I put all my trust!" — "O God, be Thou merciful for Christ's sake!" In between he repeated his favorite Bible-passage several times: "God so loved the world," etc., to the end. Then he began to pray the three articles of the Creed. Intermittently, however, he would call: "Ask my colleagues to come! Children, my senses are leaving me!" When Prof. C. A. T. Selle arrived and stepped to his bedside, the dying man was already speechless. Professor Selle still shouted a few short Bible-passages in his ears, when he breathed his last. Peacefully and with a smile in his face, he had fallen asleep. This was on January 15, 1879, at 1 P. M.

Truly, a beautiful death, without prolonged suffering and heaviness of heart, when almost at the same moment in which death takes its final grip, all pain is transformed into the happiest state of emotion and joy!

Like a bolt out of a clear sky the news of his death struck everybody who had known the deceased, and from near and far

came the sympathizers on January 20 to accord him the last honors and to accompany his precious remains to their place of rest. Among them was the aging Dr. C. F. W. Walther of St. Louis, who despite the cold weather and the hardships of travel came to pay his respects to a fellow-leader in Synod and an intimate friend. The large attendance at the funeral was an indication of the love and esteem in which the Director was held by a wide circle of acquaintances.

Dr. Walther brought a full-page boxed announcement of the death in bold type on the front page of the *Lutheraner* of February 1, 1879. It reads in part as follows: "Hard, hard, we have again been chastised by God, dear brethren! But not we alone nor only our own immediate church-body; no, the entire true Evangelical Lutheran Church, especially in this our new homeland. A man full of faith and the Holy Spirit, a man who believed as a child and was as simple of heart as a child, but a hero in word and deed; as faithful in minor things as he was faithful in major matters; highly gifted and richly equipped with rare knowledge and wide experience, yet humble at heart; always ready to yield in matters that affected his person, but adamant and unyielding in matters pertaining to the Word and cause of God; burning in his zeal for the house of God, but forgetful of self and his personal benefits; working unceasingly and indefatigably day and night for the kingdom of God, seeking rest alone with Him who could steel him for work, with his God and Savior; mild and sympathetic toward the failings of his brethren, but an uncompromising enemy of all carnal, worldly, dishonest, and ungodly conduct; a light, a salt, an ornament, a jewel, of our church denomination, — oh, such a man God has now taken from us, just at a time when he had entered the years of full maturity and strength!" Lindemann reached the age of only 52 years and 9 days.

In reviewing the *Amerikanisch-Lutherische Schul-Praxis* of the deceased,¹⁵⁾ Dr. Walther remarks:

"The humble author's object was to have this work printed only for his students; now we comprehend, however, why, owing to an inner, irresistible urge, he hastened with none of his books as much as with the publication of this work, even shortly before his death. The gifts which God had bestowed upon this highly favored man were not to be lost to the Church of America but to become a blessing to it, even after he himself should long have passed out

15) *Lutheraner*, Vol. 35, 1879, p. 64.

of the work and struggle into eternal rest and glory. Even if inferior spirits should find various things to criticize in this book, they cannot hinder that those who know what the Lutheran school needs above everything else will thank and praise God from all their heart for this *Schul-Praxis* as a work of permanent value and a gold-mine of true school discipline, school didactics, and pedagogy. . . . We are firmly convinced: So long as the sainted Lindemann's *Schul-Praxis* is and remains ours, it will be well with our schools, not alone concerning their mission in regard to eternal life but also in regard to the life on earth; as soon, however, as we begin to long for another, for one according to the spirit of our time, the blessing of God will at once flee from our schools, and they will become institutions of corruption. This God forbid in His grace!"

The next issue of the *Lutheraner* contained these verses:

ZUM GEDAECHTNIS ¹⁶⁾

Leg die Feder hin, die Arbeit ist zu Ende;
In des Boten Hand leg ruhig deine Haende;
Nah du selig, sprach dein Gott, nach dem ich sende.
Da durchbebt dein Herz so Heimweh als auch Wonne.
Eilends rufst du Christum, deines Lebens Sonne;
Mit ihm ziehst du durch das dunkle Tal zum Throne.
Aber Tausende in Kirch' und Schule trauern
Nun um dich. Du fehlst im Kampf auf Zions Mauern.
Nimm nun, Herr, dein Werk in Schutz, so wird's wohl dauern.

The January issue of the *Ev.-Luth. Schulblatt* in 1879 carried a death notice on the front page, and the long Foreword of this volume was devoted to the deceased. Among other things it gives a description of the funeral service. Professors, pastors, teachers, and other church-members had come from Illinois, Missouri, Wisconsin, Michigan, Indiana, Ohio, and Pennsylvania. The body lay in state in the largest lecture-room of the seminary. Here also the first part of the service was held. Accompanied by the seminary organ, the assembly sang, and President H. Wunder of the Illinois District of the Missouri Synod delivered an impressive address. This was followed by a service in the church, located several miles east of the seminary. The large church was packed, and the sermon was delivered by the President of Synod, Rev. H. C. Schwan of Cleveland, under whom Lindemann had begun his ministry as a vicar in 1853. The pall-bearers were former students of the deceased.

16) Published in *Lutheraner*, Vol. 35, 1879, p. 65. No author given. The first letters of the lines spell "Lindemann."

A chorus of seminary students sang selections which were published in the January issue of the *Schulblatt*. Individuals and congregations from many sections of Synod sent condolences to the family, the faculty, and the student-body. Several congregations held their own memorial services. Lindemann was buried in the Addison Lutheran Cemetery.

"It is an incalculable loss that we have sustained," remarks the Foreword. "Besides his family, his colleagues in the seminary, his coworkers on the *Schulblatt*, and his many friends, no one realizes this more than the hundreds of his former students, who feel that they cannot praise too highly what, next to God, they owe to him. This is also realized by the many readers of the *Schulblatt*, the *Lutheraner*, and the *Abendschule*. . . . A great man in the kingdom of God has suddenly been taken from us. The great man of God, Professor Lindemann, is no longer among us."

Twenty Years in Colorado

By THEO. SCHABACKER, Genoa, Colo.

The above heading is neither a prison sentence, nor is it an application for old-age pension. It is the length of time that a separate District of our Synod has existed in Colorado. Twenty years ago in June of this year 17 pastors, 5 teachers, and 16 lay delegates met in Immanuel Lutheran Church, Colorado Springs, for the first convention. One of the purposes of this convention was to form a separate District of the Missouri Synod. Prior to this time Colorado was part of the Kansas District, which in turn had been part of the Western District until 1888. Representatives at this convention were the sainted Dr. F. Pfotenhauer, President of Synod, the Rev. C. F. Lehenbauer, President of the Kansas District, Dr. H. Grueber, representing the General Mission Board, and the Rev. P. Stolp, chairman of the Kansas Mission Board. This first convention took place June 8—14, 1921.

Twenty years, however, is not the length of time that our Lutheran Church has been in existence in Colorado. Nearly fifty years before 1921, namely in 1872, exploration work was begun in this State. At that time the Western District and its President, the Rev. F. J. Buenger, requested the Rev. J. Hilgendorf, then of Omaha, Nebraska, to investigate the possibilities of mission-work in Colorado. President Buenger sent Pastor Hilgendorf \$50 to help defray expenses, with the note. "Of course, this amount will not

suffice, but a missionary always knows how to help himself." The \$50 did not nearly suffice in view of the fact that railroad fare was ten cents a mile, hotel rates \$20 a day, transportation across mountain passes \$50 a day by wagon, and \$18 on horseback.

But in spite of these difficulties Pastor Hilgendorf did "help himself," arriving in Denver in October, 1872. When he made himself and the object of his mission known, well-meaning persons advised him to remain quiet and unseen. Denver at that time was not much more than a frontier mining-town, and its spiritual conditions were in harmony. But in spite of the warning Missionary Hilgendorf explored the city in quest of Lutherans and eventually found eleven families which declared their willingness to form a congregation. Two services were held with these people before new territory was explored.

The next goal of this pioneering missionary was the Wet Mountain Valley, 200 miles southwest of Denver. This fertile valley, overshadowed by the towering Sangre De Christo (Blood of Christ) Mountain Range, also contained blood-bought souls of Lutheran heritage. The only access to this valley to be found by the missionary was by means of a mule-drawn freight-cart. Pastor Hilgendorf walked alongside this freight-wagon until the "general store" of Blumenau, now Westcliffe, was reached. In this valley 14 families of Lutheran origin were found, spiritually neglected. After remaining here for two weeks, preaching, baptizing, instructing, the missionary returned to Denver by way of Pueblo. In Pueblo a service was held, in which an audience of between 30 and 40 listened to the Gospel-message. For all his services Pastor Hilgendorf received enough money to take him back to Omaha.

He reported his findings to the Western District, and as a result Candidate H. Brammer was commissioned and ordained as Colorado's first resident pastor, in January, 1873. In the same year Candidate H. W. Hoemann was ordained by Pastor Brammer in the Wet Mountain Valley. Footprints of other missionaries were left in the virgin soil of Colorado. Prominent among them were those of Jos. Oesch, J. Kimmel, and H. Gronemeyer.

The first pastoral conference was held in Denver in the year 1889. This initial conference was attended by four pastors, namely, F. Lothringer of Trinidad, H. J. Miller of Westcliffe, H. Rauh of Denver, J. H. Tietjen of Durango, and by Teacher J. G. Kramer. In this conference already mission-work took the greater portion of time; each missionary reported on his field and on his activities.

Three District papers have made their appearance in Colorado,

Der Bote, 1915—1918; the *Colorado Bulletin*, 1924—1928, and the *Colorado Lutheran*, 1928 to date.

Before the organization of the Colorado District the stations of New Mexico were affiliated with Colorado. But at the time of the organization New Mexico stayed with the Kansas District. In 1941, however, by resolution of Synod, they again joined the Colorado District. The State of Utah has always been part of this District.

The following is a table of comparative statistics of what has been accomplished by the grace of God in twenty years:

	1921	1941 (Jan. 1)
Souls	5,632	10,438
Communicants	3,273	6,804
Congregations (members of Synod)	28	48
Pastors	26	43
Schools	12	16
Teachers	5	13
Contributions:		
Home purposes	\$53,080	\$99,258
At large	\$9,379	\$18,353

SOLI DEO GLORIA!

Resolutions Adopted at the Triennial Meeting of the Concordia Historical Institute, at Fort Wayne, Ind., June 21, 1941

1. *Resolved*, That the Concordia Historical Institute express its deep regret at the passing of one of its charter members and of its first president, who did much to bring into life the Concordia Historical Institute, who continued to interest himself greatly in the progress of the society, and who liberally supported the various projects of the Institute, Mr. Louis H. Waltke.

2. *Resolved*, That the Concordia Historical Institute express its sincerest thanks for the following gifts left the Institute by the will of the sainted Mr. Louis H. Waltke: \$10,000 towards a museum to house the Concordia Historical Institute; \$5,000 as an outright donation to the Institute; \$35,000 left to Dr. Behnken for disposal, who has in turn assigned this legacy to Concordia Historical Institute.

3. *Resolved*, That the Concordia Historical Institute urge its members to do what they can to make the Concordia Historical In-

stitute an even greater institution 1) by creating a wider interest in the collection and preservation of historical material and 2) by making an effort individually to gain more life members, more sustaining members, as well as more regular members.

4. *Resolved*, That we urge all members of the Concordia Historical Institute who live in some of our Lutheran centers to form, wherever possible, chapters of the Concordia Historical Institute for the purpose of collecting and preserving historical material particularly of local interest, as has been done here in Fort Wayne, the city of the Wyneken Centennial Convention.

5. *Resolved*, That we adopt the proposed by-laws for the formation of chapters in Lutheran centers.

6. *Resolved*, That we thank the officers of the Concordia Historical Institute for their wise management of the affairs of the Institute and for the careful execution of their duties, also those bodies which have offered aid to the Concordia Historical Institute.

7. *Resolved*, That we express our deep appreciation to Dr. Buenger for his highly interesting and off-the-record speech, "Reminiscences of Early Fort Wayne College-Life Some Seventy Years Ago"; to Dr. L. Fuerbringer for his informative and timely talk on Pastor Roebbelen, a less widely known yet outstanding preacher of an early period of our Church; also to Dr. Brohm for his personal "Reminiscences of the Earthquake and Great Fire of San Francisco."

8. *Resolved*, That we convey our thanks to the Fort Wayne Chapter of the Concordia Historical Institute, particularly to Dr. Herrling, for having made the arrangements for this meeting and for this delightful banquet.

By-Laws on Chapters

(Adopted at the Triennial Convention in Fort Wayne)

Article X. — The Founding of Chapters

1. A group desiring to form a chapter shall secure the consent of the Board of Directors of Concordia Historical Institute.

2. The Constitution and By-Laws of Concordia Historical Institute shall be an integral part of the Constitution and By-Laws of each chapter, in addition to such provisions as each chapter may desire to add which are not in conflict with the Constitution and By-Laws of the Concordia Historical Institute.

3. Resolutions enacted and action taken by the chapters shall always be subject to review, revision, and rescission by the Concordia Historical Institute and its Board of Directors.

4. The chapters shall retain full control of all exhibits, documents, and other articles of historical interest acquired by them.

5. Each chapter shall elect its own officers and shall formulate its own policies, provided that the latter do not conflict with the purposes of the Concordia Historical Institute.

6. The dues payable by each member of a chapter shall be those stipulated in Article VI of the Constitution of the Concordia Historical Institute, in addition to such further dues or assessments as each chapter may resolve to levy upon its members.

a. The dues stipulated in Article VI of the Constitution of the Concordia Historical Institute shall be payable to the Financial Secretary of the Institute. Such further dues or assessments as may be levied by the chapter shall be collected and retained by the chapter.

b. One-eighth of the dues stipulated in Article VI of the Constitution of the Concordia Historical Institute shall revert to the chapter.

7. Each member of a chapter shall receive, free of charge, the official publication of the Concordia Historical Institute for the period of his membership.

8. A section of each issue of the official publication of the Concordia Historical Institute, not to exceed four pages, shall be available to each chapter for the printing of such proceedings and other matter as the chapter may desire.

9. A charter, suitably imprinted, shall be furnished each chapter after the Constitution and By-Laws of the chapter have been submitted to, and approved by, the Board of Directors of the Concordia Historical Institute.

Corrigendum

Vol. XIII, No. 4, p. 114. Homer Kurth should be Woodrow Kurth. W. G. P.

Published quarterly by the Concordia Historical Institute, 801 De Mun Ave., St. Louis, Mo. Prof. W. G. Polack, Editor-in-Chief. Prof. Th. Graebner, Associate Editor.

The editors of this periodical assume no responsibilities for views expressed in articles other than their own.

Literary contributions bearing on the history of the Lutheran Church, particularly of the synods composing the Synodical Conference of North America, should be submitted to the Editor-in-Chief, Prof. W. G. Polack, 801 De Mun Ave., St. Louis, Mo.